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ERRATA.

Page xxiv, line 9, *for* Dunkenhalgh *read* Pontalgh.

„ line 17, *for* „ *read* „

Page xxvii, line 14, *for* Pontalgh *read* Dunkenhalgh.

„ line 23, *for* Dunkenhalgh *read* Pontalgh.

Page xxviii, line 6, *for* Pontalgh *read* Dunkenhalgh.

„ note, line 2, *for* Dyke *read* Hart.

Page xxix, note, *dele* the last two lines.

THE
AUTOBIOGRAPHY
OF
Mr. Langley of Prestwich,
SEVENTEENTH CENTURY.

WITH AN INTRODUCTION AND NOTES
BY
THE REV. F. R. RAINES, M.A., F.S.A.,
HON. CANON OF MANCHESTER AND VICAR OF MILNROW.

PRINTED FOR THE CHETHAM SOCIETY. ^C
M.DCCC.LXXVIII.

INTRODUCTION.

THE writer of the following imperfectly executed autobiographical sketch has not been fully identified, and the sketch itself is too fragmentary to supply precise information regarding his family. Neither his own nor his father's Christian name is recorded, and even his admission to Brasenose College has escaped the notice of Colonel J. L. Chester, who most obligingly consulted the records. He was the son of a clergyman, and was born at Prestwich, but the baptismal registers do not commence there until the year 1603, so that they do not afford the desired information. It is probable that he was William, son of Mr. Thomas Langley, who matriculated at Brasenose College, Oxford, Nov. 19, 1579.¹ Thomas Langley is somewhat inaccurately described by the bursar or other college official as the son of a Lancashire plebeian (*plebis filius*), and of the age of 15, his father not being regarded as a gentleman, because he did not possess a landed estate, although a scion of an ancient house. There is little doubt that the "plebs" was, at least, the grandson of an "armiger." "Thomas Langley, clerk," clearly belonging to the Agecroft family, occurs as a witness to a lease of land from James Assheton of Chaderton, Esq., to Reynold Tetlow and Nicholas Whytehead, situate at Coleshaw (Cowlshaw) in Oldham, on the 2nd

¹ Dodsworth, vol. xiv, p. 223.

May 1594, and the same lease is attested by "Laurence Langley."² A Laurence Langley, "generosi filius," matriculated at Brasenose College, April 19, 1588, being aged 18 years,³ and may be the same individual associated in this deed with kinsmen.⁴

Mr. William Langley, clerk, married Katherine, daughter of James Assheton of Chaderton, Esq., and is named in the original manuscript pedigree of the family (*penes me*), as well as in Dugdale's *Visitation of Lancashire*, as being rector of Cheadle, in the county of Stafford. As this autobiographical fragment, together with some manuscript sermons in the same hand-writing, was found in the muniment room formerly belonging to the Asshetons of Chaderton, where it had remained undisturbed for a century and a half by their successors the Hortons, it may be reasonably inferred that the son-in-law of Mr. James Assheton was the writer of the following sketch of his own life, and that the subsequent parts, if written, have been lost.

² *Lanc. MSS.*, Original Deeds.

³ Dodsworth, vol. xiv, p. 223.

⁴ On the 8th May 2 Eliz., John Byron of the county of Notts, Esq., leased to Katherine, widow of Laurence Langley of Manchester, Gent., deceased, and to Robert Langley, Gent., their son, a close called Walker's Croft, &c., in Manchester, and all the Free Fishing in the River Irk from Ashley Lane to the Water of Irwell, together with the Queen's Grindlestones and Lime Pits within the precincts of the premises, for the life of the said Byron, as the same were granted to him by lease dated 20 Sep., 4 Edw. VI., by the ffeoffees of Manchester Grammar School; yearly rent 47*l.* 10*s.* *Lanc. MSS.*, vol. xxiv, p. 46; *Chetham Miscell.*, vol. v, notes, p. 20.

If the writer be the William Langley named, he would not be a young man at the time of his marriage. James Assheton succeeded his uncle (who had married a coheiress of Sir Robert Langley of Agecroft) in 1613, being then "of the age of eleven years and ten months," and marrying about the year 1620, he had issue a son and a daughter living in the year 1623; and the daughter Katherine, who married Langley, the rector of Cheadle, was not then born. If he graduated at Oxford about the year 1617 (Notes, p. 20, *post*), it is clear that some of the incidents recorded in the fragment as having occurred during his visits from Oxford to Manchester happened long after his undergraduate days. Mr. Mynshull, the apothecary, who attended him in one of his attacks of sickness, did not settle in Manchester until about the year 1635 (Notes, p. 22, *post*), he being at that time a young and rising medical practitioner, and Mr. Langley having reached his thirty-ninth year.

There is nothing to shew what length of time is embraced in the narrative fragment, but it was probably written at a late period of the autobiographer's life, and the order of sequence of the recorded passages, observations, and reflections, may not be very exact. It will be noticed, that he more than once left Oxford on account of his health, and that he afterwards returned, so that it is possible he may have been engaged as a college tutor, or had some official connection with the university after taking his degrees, although he has not fallen under the notice of Anthony-à-Wood.

The Langleys of Agecroft in Pendlebury, descended from the Langleys of Langley in the parish of Middleton, deduced their descent from, and inherited, intermediately, the estate of the feudal house of Prestwich, who were the founders of the church of that large parish. Adam de Prestwich, and Thomas his son and heir, exercised their right of patronage (see *Catal. of Rectors, post.*) in and after the year 1316. During eighteen years Richard de Radclyffe of Ordsall probably usurped the patronage which led to litigation, and the king having vindicated and recovered the Langley's title, it remained undisputed in their family for upwards of three centuries. The living, being well endowed, was held by a succession of Langleys, generation after generation, until we find it in the possession of the "cosen" or kinsman of the writer of the following narrative. He was the last of the Elizabethan rectors,⁵ and seems to have always resided on his benefice, and to have been a gentleman zealous and influential, assiduously maintaining the veritable faith, feeding his flock, and promoting concord in his parish. On one occasion, having made an incautious statement in his pulpit, his high social position and family connections led to his being accused in high quarters, and he had the manliness to openly confess his error. He read a disagreeably elaborate recantation in his own church, and proved himself to be neither contumacious towards his diocesan, nor disloyal to the ruling powers; and, although stigmatized as a Puritan and as

⁵ See *Chetham Miscell.*, vol. v, notes, pp. 19-26.

disaffected to legitimate authority, he wished to be regarded as "a sober, peaceable, and conscientious son of the Church of England."

His friend and kinsman, Bishop Chaderton,⁶ had his consistory, and often summoned before him men who "thought it a great matter of conscience to depart from a piece of the least of their ceremonies, they were so addicted to their old customs; and again, on the other side, he found some to be so new fangled that they would innovate all things, and so despise the old, that nothing could like them but that is new," and he therefore, like the Church of which he was an active Minister, "thought it expedient not so much to study how to please and satisfy either of these parties, as how to please God, and profit them both." The Bishop knew the character and zeal of the rector of Prestwich, and approved of both, and he knew his own failings too well either to assume or to claim any title to infallibility.

The Langleys were intimately connected with the Asshetons of Chaderton, who, in the early part of the reign of Queen Elizabeth had obtained the advowson of Prestwich by marriage. The Asshetons were descended, and held their lands, from Norman ancestors. This branch had been seated at Chaderton upwards of a century at this time, and had always been loyal to the crown and adherents to the church, warmly attached to the reformation and zealous sympathizers with Brad-

⁶ *Chetham Miscell.*, vol. v, notes, p. 20.

ford the martyr and other leaders of the popular movement. They were friends of the incumbents of Oldham from the earliest period of their residence in that part of Prestwich parish.⁷ In Oldham church they had a family

⁷ The following are abstracts of Chaderton deeds, in which the Langleys and Asshetons are named in connection with Prestwich-cum-Oldham.

5 Hen. IV.—John de Chaderton and Henry Langley Clerk attest in Oldham.

12 Hen. IV. A^o 1411—Robert de Longley leases lands at Birchaw, Scolecroft and Tatescroft, in Chadderton, to John le Wylde, and to Thomas le Wylde his brother Capell. de Oldham. Dower of Margaret, mother of said Robert, reserved.

30 Hen. VI.—M. Ralfe Langley, Parson of Prestwich, leases tithes of Oldham to S^r Laurence Assheton, Priest.

25 Sep. 23 Henry VII.—John, son and heir of Richard Chaderton, leases lands at Coleshaw in Chaderton to Nicol Whythead and Margery his wife for 21 years. Witness, John Langley, Clerk.

1 May, 1515—Thomas Longley, Parson of Prestwich, leases tithes in Crompton to Hugh Burdman, lector in capella de Shaw.

24 March 8 Hen. VIII.—Nicholas Cowper, Capell. de Owldam, has a grant of a croft in Oldham from William Langley Pson of Prestwych. He occurs 4 June 21 Hen. VIII. as Nicholas Cowpe, Capell. along with Rob. Langley Jun^r Esq. Edmund Langley Gent, and Edm. Asheton Esq.

14 Aug. 32 Hen. VIII.—Sir Thomas Shorrocks, Priest, of Oldham, has a lease from Edmund Assheton of Chaderton for 12 years, of three closes in the field of Oldham in his possession, paying yearly a pepper corn rent, but should the lands be exchanged with John Tetlaw of Ryeley for other lands Sir Thomas Shorrocks to have a proportionate part of the viii^l. he has paid, returned.

25 Dec. 1549.—Dom. Roger Wrygley, Curate of Prestwych, and Laurence Hall, Reader of Shaw, received “a benefactyon” from William Langley Parson of Prestwich and Edmund Assheton of Chaderton esq by the hand of James Hopwood servant to M. Assheton.

chapel, the place of their burial, and took an active interest in all that concerned the well being of the parish; nor is it improbable that Mr. Thomas Langley, the autobiographer's presumed father, had been the minister either of Oldham or Shaw, as the rector of Prestwich supplied the spiritual wants of both these ancient chapels. There is abundant evidence that these Elizabethan Asshetons were a strongly religious, home-loving, and home-keeping people, probably not much disposed to field sports, to hunting and hawking, to bowls, shuffle-board or music—to judge from the inventories of their goods—but always popular with their ancient tenantry, and on good terms with the neighbouring gentry.

- 13 Oct. 3 & 4 Phil. et Mar.—At a division of Tonge Moor present Sr Robert Langley Knt. John Tonge of Tonge Gen, Edward Standish, Mary Standish, Widow, late wife of Edw. Standish, dec^d, Edmund Assheton Esq. and Ralfe his brother, William Longley Rector of Prestwich, Thomas Sherok, curate of Oldham, and others.
- 24 Nov. 1592.—last Will of Edmund Langley of Oldham Co. Lanc. (Parish?) Clerk.—to be buried in the Churchyard of Oldham near to the steple syde—to Robert Langley my younger Son my howsing and grounds by the lawful favour of my good Master and Landlord and I beseche my right wor^{ll} Master M^r Assheton of Chaderton and M^r Hunte Mynister and all the residue of the gentlemen of the Parish that my said son Robert may allsoe supplie the office and enjoye the benefitt of the Clerkeshipp—my younger Children to be kept and maintained with Robert as my good Master shall think fitt for eight years—Children, Robert, Elizabeth, Margaret, Alice, Roger and Ann—M^r Tetlowe of Coldhurst, my Landlord, Supervisor and Robert Brearley and John Jackson Sen^r. Executors. Pr. at Cestr 4 Dec. 1592. *Lanc. MSS., Wills*, p. 113.

It was partly through the advice of this family that William Langley was devoted to the Church, and it may be that the family living was not forgotten by any of the parties in the educational scheme.

We have a glimpse of university life in this narrative as it existed nearly three centuries ago, as boys of fourteen or fifteen often went to college, and pursued their grammar school studies there. It may be that Langley went to Oxford about the year 1610 or 12, but his description of his pursuits is not pleasant. He was apparently a boy addicted to study, of good home training, of high principle, sound Churchmanship, and much liked by his associates. He might possibly be considered a model undergraduate, but he lived in evil days, and must be judged by those days and not by ours. Toasts and healths and drinkings were fashionable at that time, but such carousals will not admit of much commendation. He seems to have often erred through rashness and inexperience, and paid the penalty of his mistakes. He was brave and weak at the same time, and often fought against temptation, which ever and anon got the mastery over him and had to be wrestled against anew. He was of a melancholy nature, often despondent, and oppressed by gloomy doubts, which obviously arose from dyspepsia and severely studious habits. His aims were high, but perhaps the extent of his intellectual capacity was not great. It would have been well had he limited his exertions to his physical powers, and not have allowed the implacable demand of study to overtax, in so dangerous a manner, the brain

and the nerves. There is some evidence in his discursive statements that he was once in danger of dying of nervous exhaustion ; but a change took place which stayed the progress of disease and which might also interrupt the demand on the higher powers of the mind. Change of scene, mental rest, cheerful occupations, and varied amusements were in his time the wise hygienic remedies for the over-worked scholar. The nervous youth found his sedentary habits unsuited to his temperament, and doubtless his sage counsellors would not omit to urge, what is not forgotten by their successors, walking exercise for a couple of hours daily, in a bracing atmosphere and open sunshine, which, after his journeys from Oxford, we may hope that he met with, at that time, if not in Manchester, at least in the neighbourhood of his birth and boyhood.

He appears to have had the reputation of being a clever controversialist and a ready speaker, so that when he visited Manchester, the hot disputants and extreme men amongst the clergy, some of whom were notoriously disloyal to the English Church, sought him out, and endeavoured to draw him into controversy on points eagerly debated by them. There is something very touching in the probably young Oxford scholar, broken in health by severe study, and tortured in conscience by his failures in the performance of the more obvious moral duties, visiting his native county for change of scene, as well as for cessation of college work, being dragged forth by the old and subtle disputants, in order that they might "entangle him in his talk." He tells us what these subjects

and propositions were, and how unable he felt himself to cope with his opponents. He would not, however, desert his Oxford friends, who were evidently High Churchmen, nor would he abandon his principles, nor for a moment allow himself to be influenced by specious argument, ingenious sophistry, or popular clamour. He held fast his integrity, and remained unbiassed by all that he heard. As he tells us that he secretly envied, in the university, honourable and high-minded undergraduates who acted according to their convictions and kept themselves pure, so we may reasonably conclude that these precise and factious ecclesiastics honoured his sincerity and respected his consistency; but I fear that some of them were not overpoised with "the very bond of peace and of all virtues," for they held that all men of his views were "scandalous, insufficient and ignorant," and had they been commissioners for "trying" and he one of the "tried," I fear he would soon have been silenced.

This incident, which had made a deep impression upon his mind, took place before 1633, as in that year the Rev. Abdias Assheton passed to another life (note, p. 14, *post*), his Church views having been those of the court, of Oxford, and of Mr. Langley.

As nothing is mentioned in the beginning part of the narrative about the king or the great Civil-War, it may be inferred that it does not extend to that period, as Mr. Langley's attachment to the Church of England is so marked that the royal cause would doubtless have been named, and his loyalty and affection expressed, in a becoming manner.

According to his own confessions and self-reproaches, we may conclude that Mr. Langley was a man of a morbid and irritable temperament, who took a severe view of human nature, and who wrote "bitter things" against himself. Trivial offences are magnified, and venial errors regarded as serious if not fatal crimes. His frame of mind was neither happy nor cheerful, and he cannot be regarded, as far as his own narrative supplies the material, as a healthy minded and soberly religious student. In the pursuit of letters few men lived to old age in that century. Excitement more than labour has always been unfavourable to longevity, and disease, arising from overwork and the pressure of over-excitement, is unfortunately still too common. The heart and brain, as well as the digestive organs, always have been and always will be affected by nervous disturbance and irregular hours, and the amount of physical suffering endured by the writers of the grand old folios of the seventeenth century will never be known, although we catch a glimpse of the distressing form it assumed in that age in this short narrative of the Prestwich Oxonian.

His errors and mistakes, his gloom and remorse, not unfrequently the consequences of his irregularity of life, probably passed away, and there seems to be some reason to infer, especially from the concluding passages of the narrative, that he became a good man and a devout Christian.

F. R. R.

* * After the preceding remarks had been printed I submitted them to my friend Mr. J. E. Bailey, F.S.A. (the excellent author of the *Life of Dr. Thomas Fuller*), whose intimate knowledge of the minor theological writers of the seventeenth century is, perhaps, unsurpassed; and he kindly brought to my notice a forgotten, or little known, work (hereafter described), written by the Rev. William Langley, a zealous churchman and a devoted royalist, who had for his patron Sir George Booth of Dunham. On examining more closely and critically than I had done the bundle of manuscripts (see p. iv, *ante*) in the hand-writing of the author of the autobiographical sketch, and comparing them with the published writings of Mr. William Langley, Mr. Bailey appears to be fully justified in maintaining the opinion that they proceeded from the same pen and relate to the same individual.

I am indebted to Mr. Bailey for the following interesting observations on the subject, as also for the Index.

The *MSS.*, amongst which the *Autobiographical Fragment* was found, consist of Sermons, Sermon-notes, a Treatise on the Supreme Power in England, College-exercises in Latin (in a younger hand, similar to that of the *Fragment*), and Extracts, &c., forming a sort of Theological Common-place Book.

The first of the Sermons is upon the text *Proverbs* xxiv, verse 21, preached after the death of Charles I., and was the first discourse which the writer delivered to some new hearers. He bitterly animadverts on the changes that "had lately fallen out," and on those who had been movers in them. "It is more proper for men studied in the laws than for me to show you how much they did oppose the laws of the land; and many haue shown this very wel & fully, & particularly Judg Jenkins" (pp. 3-4). This was the loyal David Jenkins, "a person of great abilities in his profession," who, when in 1650 the House of Commons was about to sentence him to be hanged, was resolved to suffer with Magna Charta under one arm and the Bible under the other. (*Ath. Oxon.* iij, 643, and cf. Grey's *Exam. of Neal's IVth Vol.*, 1739, pp. 7 *seq.*) The writer in other passages of the *MSS.* speaks of the Judge in terms of strong admiration.

The Treatise on the Supreme Power is in reference to the civil dissensions which began in 1640-2, and consists of about 100 pages. It is ready for the press, but does not seem to have been published, for it is neither found in Clavell's Catalogues, nor in Watt. This piece contains many passages that bear on the period of its composition. Such is that which follows :

“The roman dames as the poet [Persius] tels vs would sometimes pray in secret that their children might be rich & potent, that their husbands might be the next pretor, senator, or consul that was chosen : should the men who now haue rule & command or their wiues haue prayd seuen yeares ago that the king & all placed by him in offices of honor, rule, & commaund might bee brought in vnder their commaund & they enioy the rule & commaund of all, would it not haue been easie to discerne by what spirit they prayd tho they prayd extempore ? ”

The entire pamphlet is conceived in a spirit of high royalism. The greater part of it was, says its author, penned before the death of the King, and some part of it not long after, “but I found no opportunity till now to publish it.” The drift of it, as he further explains, was to move the King's adversaries to restore the captives and spoil which they had taken ; “& though (God bee prayd) they are now restored or regained in a wonderfull manner, yet I think the publishing of these meditations now, & that wthout any alteration, may conduce more to the good of them, for whose instruction they were pend, then if they had beene forthwth published after they were pend.” It would be interesting to compare this Treatise with the *Short Reflections of Government* noticed hereafter, p. xxii.

Some of the Notes of Sermons towards the conclusion of the manuscript are taken from printed volumes, which prove to be the original editions of Dr. Thomas Jackson's works. Dr. Jackson, who lived 1579-1640, has been eulogized in Oley's *Life of George Herbert*, and (in our own day) by Southey. He became president of Corpus Christi College, Oxford, in 1630 (*Ath. Oxon.*, vol. ii, 664), and would, therefore, be contemporary with the writer of the *Fragment* when lecturer at Brasenose. The writer's appreciation of this theological giant is an indication of his own intellectual powers. There are several passages which mention Jackson by name ; and on a fly-sheet at the beginning of the *MSS.* are these words, which seem to refer to Jackson :

"I have not yet met wth any Author who hath so plainly explained the Scriptures w^{ch} teach the knowledge & imitation of Jes: Chr: so fully determined all controversies about theise skrip: as this illus[trious] author hath don. No man can possibly so exactly describe his life that his piety & learning may be as well perceived by reading it, as it may be by reading his books." The latter clause is thus improved: "His piety & learning may bee better perceived by reading his books, as I think, then by any description that can be made of his life."

There seems very good reason to believe that the author of the *Autobiographical Fragment* and of the *MSS.* just described may be one William Langley, a royalist clergyman, who, in the year 1655, wrote a book called *The Persecuted Minister*. Such a clergyman comes into notice in Walker's *Sufferings of the Clergy*, where (pt. ii, p. 419) the following entry appears:

"LANGLEY, ——. He was *Curate* at the *Chapelry of Edenfield in Lancashire* (for I take it to be *no other*); and *Silenced* by the *Second Classis* of that County."

The Rector of Bury, in which parish Edenfield is situated, was Peter Travis or Travers, B.D., of Westminster School and Trinity College; appointed Rector by Earl of Derby in 1633, and ejected in 1645. The particulars of the ejection of his Curate, Langley, are to be found in the Minutes of the Second Presbyterian Classis. On 13 January, 1647-8, a summons was drawn up by the meeting at Bury, Mr. John Harper being Moderator, for the appearance of sundry ministers, amongst whom was "Mr. Langley of Edenfield." At the next meeting, 10 February, all appeared except Mr. Langley and Mr. Stevenson of Whitworth; whereupon it was again ordered that they be sent unto to appear at the following meeting of the Classis. This message was disobeyed, and accordingly (9 March) an inhibition was ordered to be sent to Mr. Langley that he preach not at Edenfield till satisfaction be given by him unto this Classis. On 13 April the following minute was recorded: "That Mr. Langley contemptuously refusing to appeare upon his third summons, be Inhibited from preaching at Eatonfield chapel; and y^e Inhibition drawn up be sent to y^e Churchwarden there." Nothing more is said of the case until 12 September, when the aid of a Justice of the Peace was invoked: That whereas Mr. Langley, having usurped the place of a

minister at Edinfield, and there acts disorderly and unwarrantably, and hath several times been sent to by the Classis, but hath still refused to come before them, and goes on contemptuously in his disorder, he be complained of to a Justice of Peace that he may be dealt with according to ordinance of Parliament in that case. At length, 12 October, Mr. Langley put in an appearance: "Mr. Langley by a warrant from y^e Justice of Peace was brought before y^e Classis. Being demanded a reason for his proceedings, answered he was a minister to y^e Church of England, and might preach (upon desire) in any place. Upon further debate and contestation with him it was ordered that he should be again Inhibited, and the business referred to the Provincial Assembly,"* *i.e.*, to the general assembly of all the nine *Classes* of Lancashire, meeting at Preston. Nothing more is said of Langley in the local Bury minutes; and the probability is that he left the County.

Unfortunately the Christian name of this loyal sufferer does not appear in Walker's *Attempt*, in Walker's *MSS.* in the Bodleian Library, nor yet in the Bury Minutes. It seems probable, however, that he may be traced further as *William* Langley of Lichfield. In 1652, or earlier, a clergyman of that name, whom Walker elsewhere styles a M.A., is known to have been preaching on the same principles and in the same strain as had given offence in Lancashire; and a few years later published in *The Persecuted Minister* sentiments which, in form, and style, and spirit, are similar to those of the *MSS.* which have just been described. This book was brought under the notice of the writer of this note by the Rev. J. Ingle Dredge, the Vicar of Buckland Brewer, Devonshire, who, suspecting a connection between its author and the writer of the *Fragment*, extracted from the book the passages which bore on Langley's personal history. These passages fully bear out Walker's supposition that in the book Langley was exemplifying his own case, for they are in accord with the history and opinions of the man with whom this introduction is dealing.

The Persecuted Minister was published on the 20 November, 1655 (British Museum copy, E 860/4), under Langley's name. It does not appear to have come under the notice of either Walker, who said he had not been able to get a sight of it (pt. ii, p. 299), or of Calamy

* From a copy of the Minutes in the hands of the writer of this note

(*Contin.*, p. 772); but it is mentioned by à Wood (vol. iii, p. 409), who introduces it in his account of William Langley of Berkshire* in these terms:

"One Will. Langley late of S. Mary's in the city of Lichfield minister, hath written *The Persecuted Minister* . . . 1656 in 2 parts in qu. . . . Quære whether he died in 1655?" The query is suggested by the words "late of S. Maryes" on the title page; but that phrase merely described the writer's relation to his sequestered living. The full title of the treatise is as follows:

"The persecuted MINISTER, in defence of the MINISTERIE, the great Ordinance of Jesus Christ. *Setting forth* the severall names of Apostles, Prophets, &c. 1. That there is a Ministerial Office. 2. That the Sacrament of Baptisme by a Lay-person is invalid. 3. That necessity is no plea. 4. That the long omission of the Lords Supper is unwarrantable. With many other things, plainly and methodically handled. By WILLIAM LANGLEY late of S. Maryes in the City of *Lichfield*, Minister. The First Part. Prov. 9. 9. Give instruction to a wise man, &c. London. Printed by J. G. for *Richard Royston* at the Angel in Ivie-lane. 1656." 4to, pp. xxiv, 180, iv containing a catalogue of books printed for Royston (the royalist publisher).

The first part of the work, which is dated "from my study at Lichfield, July 9, 1655," is inscribed to Sir Thomas Leigh, Knt. Langley, in thankful terms, speaks of unmerited and manifold favours which he received at the hands of this patron, whose incomparable lady and hopeful progeny are also mentioned. Then follows an epistle to his dearly beloved charge the parishioners of St. Mary's; followed by another, "Ad Lectorem & Lictorem. To the Candid and Ingenuous Reader, and also to Momus and his Mates."

The second part, beginning at page 101, has a separate title page, as before, setting forth: "1. The continuance of it [the ministry]. 2. What is required to the constituting of the Gospel-Ministers. 3. The excellency and dignity of their calling. 4. What respect they ought to

* This William Langley was a student of Pembroke College, 1629, æt. 19, born in Abingdon, the son of a father of the same name. Another of the same name and college, M.A., son of William Langley of Oakingham, Berks., was living at York, 1665, æt. 57, and married Ann, daughter of Henry Langley of Hill End, Berks (*Dugdale's Visitation of Yorkshire*).

bee of amongst Christians. 5. That the contempt of them is a great and grievous sin. All which are plainly and methodically handled." This portion is dedicated to Sir George Booth, Knight and Baronet, who was akin to the former patron, "a highly honoured friend of mine." Langley particularly commends Sir George's piety in the worship of God, and pity to all his poor distressed members; and he adds that he had himself received many testimonies of his patron's respect. Then follow two epistles, one to the Candid and Ingenious Reader, and the second To M. and his Mates.

It cannot be ascertained from this book at what time Langley came to Lichfield, except that it was before September, 1652 (p. 82). It may reasonably be supposed that his first sermon was that on *Proverbs* xxiv, 21, described *anted* (p. xiv). In chapter ix. of his book, on the neglect of the sacrament of the Lord's Supper, the author states that on first coming to Lichfield he began, after due preparation of his congregation, to administer that ordinance, but some who were more precise than wise took offence thereat. Langley was accordingly censured, and his person exposed to much calumny, "being the beginning of a sad persecution" (p. 49). He enumerates his sufferings, which comprised false aspersions, lying informations, sinful compliance, and cruel unchristian persecution "to the undoing of a poor wife and children" (p. 83)*. His chief opponent seems to have been a Mr. John Butler, M.A., who, sent thither from London, had, in June, 1651 (p. 96), been appointed to a joint charge of the city, viz., as minister of Stowe, *i.e.*, St. Chad's, for which he received 150*l.* per annum (p. 79). Langley, who according to Calamy (*Contin.* p. 774) came to the city after Butler's settlement, was appointed to the other charge, viz., St. Mary's. But, in contravention of an arrangement, Butler wished to obtain Langley's charge. The latter resisted, averring that Butler had obtained his appointment "upon a false certificate that he was a minister of the gospel," and yet had never been ordained (p. 79). Walker (ii, 299) mentions this cause of disagreement, which resulted in Langley's resignation. It was stated in the articles brought against the latter, as given in Walker, "that he had preached on

* Harwood, *Hist. of Lichfield*, 4to, 1806, p. 464, says that upon a grave-stone in the middle of the chancel of S. Mary's was this inscription: "Hic jacent filius et filii [filia] Mri. Gul. Langley. Deodatus obiit Martii 6. anno 1653, cum dixerit 9 mens. et 17 dies. Ianu. [Jane?] obiit Julii 21. an. 1656, cum vixerit 1. ann. et 11. menses. Deus retrahit sua, non abstrahit nostra. Credo Carnis Resurrectionem et vitam eternam." This is a singularly beautiful epitaph, expressing the Christian's resignation and triumph.

Christmas day, and administered the sacrament by the Common Prayer-Book. His family were afterwards exposed to want." The *Persecuted Minister* was of course written after the author's sequestration from the living (p. 91). The writer bitterly inveighs against his supplanter, whose conduct, he asserts, had exceeded the bounds of religion, reason, and common civility. The following passage is worthy of record here :

"I shall conclude this with an expression of Mr *Butlers* to Mr *Crafton*,* *That at that time he came to Lichfield there was no Ordination in London.* I blush and admire at your frivolous excuses and groundlesse assertions : was there no Ordination in *London* from *June 1651*, at which time you were motioned to *Lichfield* till *May* following 1652. Had you been as carefull to have been ordained, as you were covetous of means, you might not have wanted Ordination. The Committee for the Universities, and the Trustees and Committee for plundred Ministers had your name given them as a Minister, and a Certificate to that purpose ; for they never settled any in any place but such of whom they received testimony that they were Ministers of the Gospel. I wonder by whose means and solicitations those Testimonies and Certificates were procured, who was guilty of these deliberate untruths. Did the Minister subscribe ignorantly ? the sin of misinformation was yours ; if knowingly, then both equally guilty : how can you free your self from æquivocation and juggling in this kinde ? Upon these Certificates you were assigned to a publick Charge, and had the allowance of 150^{li} *per annum*, preached, baptized, and married. Are these light and sleight things ? Have you not cause to be humbled, and lay aside your vain and frivolous excuses ; to cozen your brethren, to delude a Committee ? Oh admirable policy ! to abuse a city with pretence of what you were not, proudly to usurp the Ministerial Office, are of small account or reckoning with you ; yet this is not all : it is a true observation, *Vix bono peraguntur exitu, quæ malo sunt inchoata principio.* Things ill begun, are not commonly well ended. You have abundantly manifested this, not onely by your schisme, which hath caused a wide breach in a peaceable City, though I used all possible means to prevent it : being truly sensible of those sad effects

Witnesse
Sir R. D.
Dr. H.
Mr. Crof.*
and Hen. H.

* This appears to have been Zachary Crofton, who had been ejected from Wrenbury for refusing the Engagement. He was afterwards of London and Newcastle-under-Lyne ; and had the acquaintance both of Newcome and Martindale.

and consequences that ensue upon the division of Ministers, that nothing would content you but a distinct Charge contrary to the order of settlement which enjoyed a joyn't charge of the City and Parishes thereunto belonging, had we continued as one, would have been a strong motive to have perswaded the City to follow our example; but you must needs row to the North, and leave me alone in the South. At your first coming to *Stowe* you owned the people as your flock; you had not been there above two moneths, but your friends sent to a member of the Council of State (doubtlesse not unknown to you) to bring you to that place and people you had before denied; you have now your longed expectation, though to my unspeakable trouble. And let the City judge whether I ever in the least troubled or disquieted you in your place. I shall pass by your scornfull language to Mr. *Cr.* in which you discovered a great deal of pride and malice. I am constrained to adde one thing, and were there nothing else, that bespeaks you most unworthy, that you had privately a hand in my bitter persecution for the accomplishing of your self-ends. * * * All is well so long as you fare well and rule the rostr; you took a politick course how to be assured to feed your self, before you fed your flock: and to haue maintenance, before you were a Minister: what a preposterous thing is this, neither lawfull by Mans or Gods Laws, that such should have Church-means that were not Church-men, or set apart to the Ministry? * * * It is justly to be feared, now you are arrived at the pitch of your desires, you will involve the poor City in much confusion, and disorder; for, Schismaticks are men of unquiet and turbulent spirits, and your actions bespeak you a proud, seditious, and self-ended Man: and now forsooth you are got to be a Commissioner for ejecting of scandalous Ministers: it is a braue world, when vice rebukes sin; hopes of a glorious Reformation" (pp. 96-98).

It would be quite in keeping with the facts of Langley's life to conclude that he was implicated in the Cheshire Rising under his patron, Sir George Booth. But the next certain knowledge of Langley is derived from a second pamphlet, which he issued soon after May 1660, when the King had his own again, a copy of which has been preserved in the British Museum, but not in the Bodleian Library. It is a tract of sixty-four leaves, and it has a place in the Catalogue of Printed Books in the British Museum, whence it has been copied into Watt's *Bib. Brit.*; but

a more full title is given under July, 1660, in Kennet's *Register*, p. 216. The British Museum copy has the following title :

"The Death of Charles the First Lamented, with the Restauration of Charles the Second Congratulated : Delivered in a *Speech*, at the Proclaiming of our gracious KING, at his Town of *Wellington*, May 17. 1660. To which are added, short *Reflections* of Government, Governours, and persons governed. The duty of *Kings* and *Subjects*, the unlawfulness of Resistance, with other things of moment, and worthy consideration. By *William Langley*, late of *Lichfield*, Minister now of *Wellington*, his Majesties faithful, loyall, Subject. *The Land is defiled with blood.* Psal. 106. 38. *It cannot be cleansed of the blood that is shed therein, but by the blood of them that shed it,* Numb. 35. 33. They that in spilling blood such pleasure have, Let them not go, but bleeding to their grave. London, Printed by T. R. for *R. Lowndes*, at the white *Lyon* in *St. Pauls Church yard*, and *Sym Gape*, next to *Hercules Pillars* in *Fleetstreet* 1660." 12mo.

The book is dedicated to "the ever Honoured, truly, noble, and constant lover of his King and Country, Sir Thomas Leigh, K^t." (A 3), and the author refers to his patron's "many respects, and unmerited favours congested and heaped upon me in my poor low condition, occasioned by the injustice of those in Authority, and malice of Adversaries (whom God forgive) depriving me of my means, the support and livelihood of my wife and children"; as also to "your great sufferings for Charles the first of blessed memory." He adds, "My first Treatise, in defence of the Ministry, (in such times as few mouths were open for it, and not without apparent danger and hazard to myself,) . . . was by you as curteously entertain'd, as faithfully offered." And he concludes with "heartly wishes of all reall happiness to your noble self, most vertuous Lady, and sweet children," signing himself "Your Worships hearty Lover and faithfull servant W. Langley." This dedication is dated "From my study at *Wellington*, May 24. 1660."

Of the speech itself we are told at the conclusion of Chapter i (p. 38), that it "was ended with the general acclamations of all the commers, there being no small concourse of Gentlemen who discovered, fervorem in affectu, cheerfulness in their affection deserving wreathed Coronets

for their willing and cheerfull obedience . . . nor a small number of Commons, praise worthy too, all discharging their pistols and muskets, that the very skies eccho'd to their joys." There are no further personal notes.

According to the *Diary* of Henry Newcome (p. 141), "Mr. William Langley," was preaching at Manchester on Sunday, 23 November 1662, on *Rev.* iii, 19 ("as many as I love I rebuke and chasten: be zealous therefore and repent"), at both ends of the day. From the fact that the parishes of both ministers at an earlier period in their lives had not been far asunder, a personal acquaintance might be implied; and hence Newcome may have thought when making this entry that any further note of the identification of Langley would be superfluous.

Amongst Canon Raines' *Gaskell Deeds* there is a bond dated 3 May 1665, whereby William Langley of Wellington, in the county of Salop, Clerk, is bound to Daniel Gaskell of Clifton, in the county of Lancaster, Lynen-draper, in 420*l.*, to keep the covenant of a deed of release between the said parties, of this date. Witnesses, John Asheton, Adam Mather, Peter Asshiton, and Roger Lowe. The Gaskells at the Restoration were of Clifton, near Manchester (separated by the Irwell from Prestwich parish), and were close allies of the Kays, Hardmans, Milnes, and Cromptons. (*Lanc. MSS.*)

The evidence to be derived from this bond clearly identifies William Langley with Prestwich and Wellington, and leads to the conclusion that he was the writer of the Chadderton *MSS.*

NOTES.

CORRIGENDA.

Page 14, line 9 from foot, *for* "the Master" *read* "Fellow," and after "College" *read* "and Master of S. John's."

Page 15, last line but one, after "him," *add* "*Crim. Trials.*"

Page 22, line 9 from foot, *for* "Governor's" *read* "Governors'."

LANGLEY OF PRESTWICH:

*An Autobiographical Fragment, written about the time
of Charles the 1st.*

I WAS borne at Prestwiche Anno Christi 1596 my father M. Langley being at that time Curet to his cosen who was y^e parson there. I was brought up there in my youth and went to y^e Gra^m schole at Manchester¹ where I receyved good instructⁿ in Gra^mar learninge before I was entred at Brazennose colledge oxon. my father beinge wrought upon by Mr Will^m Langley² and M. Asheton of Chaderton³ to send me thither. I was from my youth given to industry and was seasoned well with pure religion and letters so that after I comēcd M of Arts I was chosen to read the Humanity Lecture.

When I was a childe, I did as the Ap.[ostle] says children doe,⁴ I was tempted with luste⁵ and aft^r y^t was frequently troubled wth fits of incontinence & many tymes wth heavynes of hart, greate feare in the night when I was alone and sometimes in the day w^{ch} did so deiect & trouble my spirit y^t I was very desirous to get rid of it, but neither knew what I feared nor what was y^e cause of my feare. My parents had not been negligent of me as they feared God and trained their childⁿ in y^e path of godlines, and divine exercises were dayly observed. My tutors also were pleased with my progress in learninge, but Quintilian had observed⁶ that in pueris elucet spes plurimorum quæ ubi emoritur ætate, manifestum est, non defecisse naturam sed curam and even the fear of falling away and not reaching the goale before me often disturbed my boyhood's peace. My father lamented my weaknesse and sought to settle my fears by poynting out to me that my

bodye was overwrought by much study and not corrupted by sloth and that my gloom was part of the *lex peccati*, so he bid me seek in prayer Jehovah-rop^{hi}7 and to avoid all little sins, in *minimis pro maximis cavere*.

I learnt y^t o^e n^ĩĩes at the first are very sensibl of the grievanc of lust tho^e they app^rhend not that lust is the cause of this greivance ; for as a heavy weight it opp^rseth and duls y^e pow^{rs} or as fetters bind them from their p^{per} motives, and is as a darksome cloud w^{ch} hinders the light of knowledge from appearing to vs : See *Burtons Melanc* :⁸ but being taken & sore chastised for this fault fear to co^mit it was hereby grafted in a tender heart that long aft^r being tempted at Manchester when I was of riper years I abhorred & shund all those alurements, yet sometimes fits of incontinence did troble me and seemed to grow altho I often pondered Hieroms counsel *nolo sinas cogitationem crescere* and sometimes as I paced my chamber alone quoting his words seemed to find a little ease. And at that time o^r Church dissensions did oppresse me, and I saw no bow in the cloud, and all was darke, especially when I came into y^e country from oxon. Then I met wth y^e frownes of my once freinds but now freinds no more, who did not see evill in contention nor good in y^e Church, whos orders and laws they openly brake, and incontinently made wide rents and ugly schisms, but as for peace and holiness they left them to the world, where they never yet were found. Once when speaking of these dissensions, when at Middleton, in the p^sence of some of my elders, a godly P^ĩher, M. Abdias Asheton,⁹ softly said unto me, in quibus, nec vitia nostra pati possumus nec remedia, and the saying was well directed to M. Bourne¹⁰ and M. Shawe.¹¹ Sometimes I did eate things at Oldam w^{ch} I feard were more pleasant than wholsome, sometimes I tooke to much of what was not wholsom as opp^rsed my stomak & bred payn therin ; but while I was at scole I did abstayne from all strong drinks & had no such thinge offered me ; once at Middleton in y^e alehouse I drunk a litle ale w^{ch} did forthwth so dull & amase my braine y^t I tould Rafe A.¹² I would

never do so more, and at Manch^r I yeilded once to goe to Haliwells¹³ to drink strong beere but I drank litle & my hart was unquiet & troubled wth feare al the while I was there. And all this time I was g^rally studious & industrious & had pleasure in my books nor did any impurity issue from me. So civilly bred was I that once at Ordsal being bid drink a bowl of beare in a morning I could not. Nor did I euer before I went to Oxford drink a health, but at Oxford I quickly began to drink healths & wth so doing I was twise extreame sick upon my first waking : y^e second time upon my waking fynding my stomak sore opprest I did arise about 3 of klok & went into the Fellows garding, for it was so^mer, when I sat down & was so vehemently opprest wth payn that I thought I should have dyed instantly. Wherupon I vehemently lift up my hart to God that He would pdon me & preserve me at this tyme & I would never do so agayn. Wherupon I instantly vomited apples w^{ch} I had eaten, amongst our cupps, w^{ch} had been so parched & dryed in y^e stomak that ther was no ioyce or moysture remayning in them : and p^rsently after I was rid of payn and felt very well agayn. Yet did I not keepe my purpos thus solemnly made thus graciously & instantly remanded. I soon forget it and after yeilded to like exc^es again. One time when Rafe A.¹⁴ who was wth me at Oxford and iust my age tould me that such a good fellow was come to see me my hart smit me and forwarned me that I should be like to drink in his company more than was fittinge, yet I went to him & drank with him though I had litle acquaint^e wth him and he was no scholar but one of meane account. When I was alone in my Chamber and in sober moode I thought of the nights revel and I did weep bitterly, but sadly rememb^d that Quintilian had said nihil facilius lachrymis arescit¹⁵ and I proved its truth in my own miserable experience. When I had thus weakly yeilded to smal temptations of my companions or inferiors I was tempted afterwards by men of learning and account and greatly my superiors after I was M. of Arts. One tyme, however, being sent for of my Tutor & well knowing for what purpos I reasoned y^e matter

wth myself whether I should go & I feared exceedingly both present & after harm if I went and was very loath to go, yet I went. Thus when we have yeilded against the cheks of conscience & something better, to such temptations as we might easily wthstand we shall have greater when we are less able to wthstand than we were at the beginning; for y^e oftener we yeild y^e more frail we are to yeild againe. After I had thus comitted wilful sin seuerall tymes my hart was opp^rsed wth heavines & a great burden w^{ch} I knew not how to get ridd of. I was now truly wretched. I felt that I lived for nothing and was wthout hope for a tyme, sine re, sine spe. I carryed faire in Colledge and had freinds who lived more fre, and who knew not of my cheks & temptations, but there were wise undergrad^s who in my hart I envied & followed them in some of their ways tanquam legibus jussa, non tanquam Diis placentia even as Seneca did who knew not what I knew and saw not what I saw.

In these fits of disobedience I never remembered my former exces nor suspected it the cause therof, for having for awhile before lived civilly and not drunk any thing at all for w^{ch} my hart did greatly chek me not being guilty of exces at this time when my heavines befell me I never suspected it for the author of it; for when the extremity of dulnes or pain w^{ch} exces always brought me was once past I thought then at the evil was past too, and that I was as well again as ever. I rather thought that much study, hard thought, and sitting often through the night with my books might caus my heavines & so I had read in *Scola Salerni*:¹⁶ and indeed when o^r facultys are overlayd wth exces study is irksome, but els most pleasant & adds chearfulness & vigor to o^r spirits. But it is wonderfull to see how God did punish these beginnings of evil though I apprehended it not. My spirit was cast down wth heavines, being daily filled wth the taunts reproach & scorn of the proud, disquieted and torn wth hatred & wrath of those who had ill-will to Zion and to me. But just is it with God to give them over to the lash of scorn & taunting tongues who are not asshamed to commit such wickednes.

I was now at a stand, and confounded in my studys, full of doubts & fears & led on wth vain fancys & imaginations. In Colledge I could dispute on no error or fals appearance nor set my hart to search after Truth, and if by chance I apprehended any material truth it vanished & I could make no impression on my wandering & unsettled spirit nor could I teach others. Sysiphus like I resumed my vayn fancies agayn and agayn & was led in a round. When I came to an end, I was even to begin. My memory & intellectuals quite failed me so that I misquoted passages & doted & mistook in ordinary talk & quite forget many things I was to do. I could not at that time be in company or society wth out shame & trouble. I seemed to myself to be had in reproach, and when I was to go amongst my betters my hart was full of fear & disquieted wth care w^t to say & do & how to behave myself. And when I was amongst mixed society I knew not how to looke, my hart was grieved wth in me, my countenance sour, though once smiling, my behaviour sillie, though once grave ; so that it was a greif to me to thinke I was to leave my Chambr and to go any whither. When I had to write or translate or invent any thing or had any other business it was a burden & a grieft to me. I could not induce myselfe to set to it. I was advised to leave Oxford & go into the Country amongst my friends, but when I got to Manchester I could not conceal myselfe. I soon met with hot disputants who loved neither the Church nor Oxford, & who assayed to draw one in to controversy ab^t Episcopacy & Church Order & our ancient Liturgy but I was often so dull & heavy that I could not argue as I ought to have, although I knew y^t my cause was good & theirs rotten, & that mine in o^r hands w^d have been easily defended beyond all gainsaying, so that I had to comfort myself with S. Austin, tu, ratiocinare, ego mirer ; disputa tu, ego credam.

While I was in the country I had some respite & ease by physick, & recreation, & the care of my friends ; but soon after when new & greater temptations arose I yeilded to intemperance,

though my rheume, coughs & inward stoppings & burnings, Drowsines and intermission of my wonted alacrity & activenes, did testify my body to be corrupt. At last my speech was taken away wth distillations & I laid aside all study & never opened a book, & this I did by the advice of M. Mynshull the chirurgion¹⁷ who attended me. Four months & more being past my voyce was restored, four or fyve months after that I stayd still at home and then went to Oxford again; but I fell soone into great languishment, intermitting my studys by recreation, & getting some cordials at Voux.¹⁸ I got strength again to go into the country where when I was settled & freed from a busie mind I found ease by bodily exertion & pleasure & it was very welcome to my thirsty, weary, and worn out spirit. Wherefore I thought that I had hitherto refrayned my self to much from pleasure & that now I would enioy the pleasure of my youth, not keep select a choice company give my self to mirth & revive my spirit wth pleasant meats & drinks. But alas! all my former troubles were nothing to thos w^{ch} this cours soone bred in mee. Before this my sicknesses were kindly. I was neither troubled wth doubts nor fears of mind on solemn subjects nor wth distempered hunger & thirst, nor wth much impatience, nor wth sullen discontent; but now I was troubled wth many longings, my food would not pleas me; I w^d have had many things w^{ch} I had not; many things otherwise ordered than they were. I was dissatisfied and nothing would pleas me. In my sicknes I was afraid to eat not knowing a mean. I did not so much accus my selfe by eating so much when indeed I did, as I did at other times when I had eaten so little. My stomak was so discompounded & weak that a little w^d make me sick & could scarce eat any thing wth out payn. I was in every thing uncertain & apt to accus myself with things w^{ch} were utterly unfounded. I was wholly estranged from all good employments. Every good work and all good exercises were distasteful unto me. I became such a slave to my appetite that when my hart tould me that instead of fasting I eat shamefully to much & when my stomak was already sore opprest

I could not refrayn til I had stretcht my belly & trawnced it wth the . . . payn of y^e rack, & my meat became a heavy burden to me . . . all y^e day long.¹⁹ Lust grew raging in me & in the Church of God & at y^e tymes wherein I received the Holy Communion I was not free from the greivous provoking thereof. But this is most to be wondered at—I was strangely led or driven wth a vayn imagination when first I was disabled from my ordinary studys and employments. Forthwith I did nothing but think & tumble vayn conceits to & fro in my uneasy mind all the day long, & when I was heartily weary yet I could not leave thinking, & though when I gave myselfe to ease and had bid farewell to the Muses²⁰ this humour seized & sottish dotage came in the room therof. Yet did it always take me in y^e time of Prayers, of divine service, & when I heard Sermons or Gods holy word read unto me, for then was my mynd exceedingly busyed wth lustful or other vayn & proud imaginations and my ears wholly stoped from attending to the busynes in hand. It is true that I very often did sore afflict myself wth much Fasting, bodily labor, hard study, & thoughtfulness how to redres these matters. But I did it in a muddled and distracted mind, apt even then to be deluded wth many foolish suggestions, not able to examine any thing properly, nor to discover either the right way or the wrong. At last deliverance came & the grace of God was sufficient for me. I resisted the Enemy on my knees, at Thy Cross, blessed Jesu! and I felt that, restitisse vicisse est.

* * * * *

NOTES.

¹ The names of Langley's schoolmasters are not recorded. If he went early to school, as was then usual, he would be a pupil both of Mr. Chetham and Mr. Clayton. Mr. Whatton merely gives these names without dates (*Hist. Manchester Grammar School*, p. 103, 4to, 1828), and states erroneously, in a note to the former, that he was the brother of Henry, and nephew of Humphrey Chetham, the Founder. Mr. Edward Chetham, the schoolmaster, was the second son of Henry Chetham of Crumpsall, gent., and was baptized at the Collegiate Church, being an elder brother of Humphrey Chetham the Founder. It is worthy of note, that although the Christian name of his grandfather, Edward, was given him at his baptism, and he is called by that name in several family settlements, in his own Will, dated 28 December 1602, and proved at Chester, 9 January 1603-4, he is described as "Edmund Chetham, M.A., high scholemaster of y^e grammar schole of Manchester," and singularly enough desires "to be buryed in the *Cathedrall* Church of Manchester." He was buried with his ancestors on the 21st January 1603-4. (*Chetham Evid.*)

His successor, as "High Master," was Edward, third son of William Clayton of Little Harwood Hall, in the parish of Blackburn, Gent. He was M.A. of Corpus Christi College, Oxford, and probably a fellow of the same society. He was nephew of Laurence Clayton, rector of Eythrop Roding, Essex; and in 1567 his father was appointed an original governor of the Blackburn Grammar School. Mr. Edward Clayton was a remainder man in the settlement of the family estate by his eldest brother, John Clayton, Gent., who died in 1624 (Abram's *Hist. of Blackburn*, p. 558). "Edward Claiton, Gent., M.A., and High Master of Manchester Free School," made his will, 20 May 1628, proved at Chester (*Lanc. MSS.*, vol. xxvii, p. 148).

² Mr. William Langley. For some account of this rector see *Chetham Miscellanies*, vol. v, notes, pp. 19-26. His son, John Langley, M.A., there named, was elected fellow of S. John's College, Cambridge, 14 April, 1603, on Dr. Asheton's foundation (Baker's *St. John's*, p. 292).

³ The individual named was probably James Assheton of Chaderton, Esq., who married Dorothy, daughter and coheiress of Sir Robert Langley, and obtained with her the advowson of Prestwich. He had no issue by her, nor by his second wife, Ann, daughter of John Talbot of Whalley, Esq. He was an old man when Langley, the autobiographer, went to Oxford, and in 1606 founded a Grammar School in Oldham. He was an earnest Puritan, and the patron of the Langleys of Prestwich and of Hunt of Oldham. I have his original will with an official indorsement of the registrar of Chester; it was dated 5 May, 1612, and admitted for proof 8 October, 1613, but not left in the court. No lands are devised by it. The testator names that Oswald Moslaye of Ancoates, Gent., and others, owed him 210*l.*, by bond dated 21 April last; Raphe Holden of Holden, Esq., and others, owed him 100*l.*, by bond dated 24 October last; Ambrose Jackson of Blakley, and others, owed him 105*l.*, by bond dated 20 April last; Mr. John Langley Parson of Prestwich owed him 25*l.*, by bond dated 22 June last; Mr. Thomas Hunt, late preacher at Oldham, owed him 8*l.* 16*s.*, by bond dated 7 May last; Robert Brearley of Pawden, his tenant, owed him 11*l.*, by bond dated 20 October last; Laurence Habergham of Habergham, Esq., 66*l.*, by bond dated 1 April last; Richard Nuttall of Nuttall, Gent., and others, owed him 44*l.*, by bond dated 10 April; and these sums he bequeathed, by his last will and testament, as follows: "I give to Ann, my wife, 100*l.*; to Ann Assheton, eldest daughter of Richard Assheton, late of Oldham, Gent., deceased, my brother, 120*l.*; to Alice Assheton, another daughter of my said brother Richard, 120*l.*; to my cosin, John Assheton, 20 nobles, which I owe him by promise; to my servant, Susanna Kay, 5 marks; to Jane Assheton, another daughter of my said late brother, 33*l.* which I received from her mother, being the filial and child's part of her goods, and 3*l.* for the use thereof; I give more to my said cosen, Jane Assheton, 200*l.*; and I make the said Jane Assheton and Roger Kay my servant, executors; and I desire my cosen, William Assheton, to be overseer, and to see my will faithfully executed (*Lanc. MSS.*, vol. xxxv, p. 17, orig. documents). There are no other bequests or devises. For some further notice of him see Gastrell's *Not. Cest.*, vol. ii, pt. ii, p. 116, note 12.

The heir and successor of James Assheton, Esq., is not named by him in the above abstracted will, but by *Inquisition post mortem* taken 2 Oct., 10 Jac., 1613, Edmund Assheton of Chadderton and of High Shuttle-

worth, in the county of Lancaster, was found heir to his uncle, James Assheton, Esq., being the only son of Richard Assheton, Gent., deceased. He, Edmund Assheton, had issue, by his wife Dorothy, daughter of Robert Dukenfield of Dukenfield, Esq., five sons and six daughters, three of the latter being the wives of clergymen; and the second daughter, Katherine, the wife of the Rev. William Langley, supposed to be the writer of this autobiographical fragment (*Lanc. MSS.*, vol. xxxi, p. 171). There is in the above cited volume of *Lanc. MSS.* (vol. xxxv, p. 13) an original will (not proved, and probably cancelled) of Edmund Assheton of Chaderton, Esq., dated 16 December, 1623, he, at the time, "being sicke and weake in bodye, but of sound and perfect memorie, praised be the Lord. I bequeath my Soul into the hands of my Redeemer, through whose meritorious death and passion I am assured of my Salvation, and my bodie to be buried in my Chancell within the Church of Oldham, and as for those transitorie goods which the Lord of his goodness hath lent unto me I give as follows: I bequeath to my son James Assheton 'the fyrst of my strengthe,' all the Tables with their formes, the Iron chimney, Armes, Guns, Pykes, Halberts, and all other furniture standing and being *in the Hall*. *In the Great Parlour*, one long foldinge-table and one square table, a little cupboard, one iron chimney, one p^r of and-irons, one p^r of Virginalls one redleather guilt Chear, one back stoole, and six high stooles and the Tapestry Hangings. *In the New Parlour*, a pair of bedsteads with the tester of taffetie, and Curtains, 1 feather bed, 1 mattress, 2 blanketts, 2 cadows of Tapestry, and one Silk Quilte, one liv'rie table, one looking glasse. *In the Mistress' Parlour*, one iron chimney, one Chear, two stooles, with the Hangings, & one table. *In the Little Parlour*, one longe foulding table, one little foulding table. *In the Great Chamber*, two p^r of bedstocks, two feather beds, one liv'rie table, four blanketts, two Cadows, one of Tapestry worke, one sett chear, and two stooles, and the Hangings in the Chamber. *In the Cornall (Colonel) Chamber*, two pair of bedstocks and one great Wooden Chear. *In the Still Chambr* one p^r of bedstocks, one feather bed with the lesser Curtains, one greene Chear, one warminge pan, with the greatest sweet Trunke, standinge in the Chambr. Also all my Bookes in *my own Closett*. One litle table in which are my evidences, one litle trunke wth writinges, two long boxes with locks on them, one square Box without any lock, one discounte Cheste, two other small boxes, all these havinge my writinges in them. One other Table in which are my old evidences,

one litle Trunk with other Writinges, two long Boxes with locks, one square box which contains papers. In the *Stearhead Chamber*, two large Presses, wth all the Armour and Furniture for the Lord, for the Wars, in them. In the *Kitchen*, Beefe tubbs, one Saltinge tubb for a swyne, one Board with the shelves. In the *Brew House* all my Brewing Beares, Coolers and other vessels, and standings in the brew house. In the *Sinke*, one great Stone Cistern, two stone troughs. In the *Meal House*, two Meal Arks, one great Dust Ark standing between the Meal Ark and the *Bake House*. *Maidens Chamber* one p^r of Bedstocks. In the *Wives Closet* one standing cupboard. One Kilne to dry Corn in, and the Cloths in the Higher Kilne, with Plows, Harrows, horsegears, with their yokes, teames, and furniture, Carts, Waines, and my Gray Stone Colt. Also one Bason and Ure of silver parcel guilt, one greate silver bowle, one silver Cup p'cel guilt, and the Dornax hangings in the Parlour, all these to my eldest Son. I give to my mother Ann Assheton, ten Sieves of the best Oat Corne I have in Chaderton Barn to be thrashed, winnowed, and delivered to her (yf wth convenience it may be wthin two months after the day of my decease.) I give to Ann Kenion, daughter of my Sister Jane, wife of Roger Kenion of Whalley, Gent. and to Dorothy Allens, daughter of my Sister Ann, wife of Mr. Isaak Allens Preacher of God's Word at Oldham 100 marks betwixt them; to Saville Radclyffe of Todmorden Esq. a Bed, and I appoint him and my loving brother-in-law Roger Kenion of Park Head my Executors, and I give them 4*l.* between them. To my daughter Dorothy Assheton 70*l.* due to me from my brother-in-law Robert Dukenfield of Dukenfield Esq. named in my Marriage Articles now in the custody of Sir Peter Legh of Lyme Knt. and I give her certain Rents (described) due to me during the next eight years. I give all privye Tythes, Offerings, Mortuaries, and Church Duties, due to me issuing out of the Parish or Chapellry of Ouldham, and belonging to the Chappel or Church of Ouldham to go for or towards the Chapplyne his Wages, to fynd a Preaching Minister att the Parish Church or Chappel of Ouldham. I desire Sir Raphe Assheton of Whalley, Baronet, my worthy good friend to see this my Will truly executed."

Indorsed. Dec. the last 1623. In readie silver & gold 200*l.*, and as I take itt some more. E. A. List of debts due to me (*given*).

The testator recovered of his illness, was high sheriff of Lancashire in 1628, afterwards a suffering Royalist, and died anno 1650.

⁴ 1 *Cor.* xiii, 11.

⁵ This word was used at this period with general reference to all inordinate desires, and not only in its present more limited acceptance. I remember Zachary Gray quoted from one of the Puritan Diaries the following: "I have often mourned over my early sins with sighs and tears, and in particular my immoderate and wicked lust for fruit and pastry." C.

⁶ Vol. i, p. 48, edit. Lemaire, Paris 1821, 8vo. C.

⁷ Probably a reference to *Exod.* xv, 26; in Hebrew, JEHOVAH ROPHE, the Lord, the Physician.

⁸ Burton's *Anatomy of Melancholy* was first published in quarto in 1621, with a view of relieving the author's own melancholy. When Langley matriculated at Brasenose, Burton, who had been a commoner of the same college a few years before, was still living in the city, being Vicar of S. Thomas', and the melancholy but facetious vicar would be personally known to this young undergraduate. Burton died in 1639, aged 63. Dr. Johnson called the attention of the public to the forgotten merits of this most learned, quaint and pleasant author, and speaks of his witty book as the only one that ever drew him from his bed two hours before he was willing to rise. In our day Southey, Coleridge and a host of clever writers have contributed to extend the fame of Burton's *Anatomy of Melancholy*, and it is pleasant to know that two original works, like Hooker's and Burton's, were known at Prestwich by the Langleys, very soon after their publication (*Cheth. Miscell.*, vol. v, p. 26, note). Dr. Ferriar of Manchester, in his *Illustrations of Sterne*, published in 1798, pointed out how much that writer had borrowed from Burton. The particular passage referred to by Mr. Langley has not been found, but pt. 1, sec. 2, mem. 3, subs. 15, p. 199, 8vo, 1838, *On the Love of Learning, or over-much Study. With a Digression of the Misery of Scholars, and why the Muses are Melancholy*, must have been in his mind, and the following may be quoted from that singularly curious and attractive work, as a general description of the complaint, which seems at this time, whether from over much study or other causes, to have attacked him: "Generally of them all take this, *de inanibus semper conqueruntur, & timent*, saith *Arctius*; they complaine of toyes, and feare^f without a cause, and still thinke their melancholy to be most grievous, none so bad as they are, though it be nothing in respect, yet neuer any man sure was so troubled,

^f *timeo tamen
metusq. cause
nescius, causa est
metus. Heinsius
Austriaco.*

or in this sort. As really tormented and perplexed for toys and trifles (such things as they will after laugh at themselves) as if they were most materiall and essentiall matters indeed worthy to be feared, and will not be satisfied. Pacifie them for one, they are instantly troubled with some other feare, alwaies afraid of some thing, which they foolishly imagine or conceiue to themselves, which never peradventure was, neuer can be, neuer likely will be, troubled in minde vpon euery small occasion, vnquiet, still complaining, grieuing, vexing, suspecting, grudging, discontent, & cannot be freed so long as melancholy continues. Or if their minds be more quiet for the present, and they free from forraine feares, outward accidents, yet their bodies are out of tune, they suspect some part or other to be amisse, now their head akes, heart, stomacke, spleene, &c. is misaffected, they shall surely haue this or that disease; still troubled in body, minde, or both, and through winde, corrupt phantasie, some accidentall distemper continually molested. Yet for all this, as *§Iacchinus* notes, *in all other things they are wise, stayd, discreet, and doe nothing vnbeseeeming their dignity, person, or place, this foolish, ridiculous, and childish feare excepted*; which so much, so continually tortures, and crucifies their soules, like a barking dogge that alwaies bawles, but seldome bites, this feare euer molesteth, and so long as Melancholy lasteth, cannot be avoided."

§ Cap. 15. in 9.
Rhasis, in multis
vidi, præter ra-
tionem semper
aliquid timent,
in ceteris tamen
optime se gerūt
neq, aliquid
præter dignita-
tem committunt.

9 Abdias Assheton, B.D., was the second of the seven sons of the Rev. John Assheton, M.A., Fellow of S. John's College, Cambridge, and Rector of Middleton, son of Sir Richard Assheton, Knt. Abdias Assheton was baptized in his father's church November 1, 1563 (*Reg. Book*), and was educated at S. John's College, Cambridge, and like his father, who was a distinguished scholar, became a Fellow of the same. He was the personal friend and biographer of Dr. William Whitaker, the Master of Trinity College. He was an able and devout son of the Church of England, of the High Church school, observed Saints' days at a time when their observance was unpopular, and was a regular preacher when large parishes were ill supplied with judicious preachers. Like his friend Dean Nowell, this "fisher of men" sedately followed his piscatorial amusement in the famous rivers Ribble and Hodder, whilst rector of Sladeburn, and also joined his relations and neighbours in the sport of fox hunting in the wilds of Harden. (*Assheton's Journal*, notes, pp. 3, 103, 104.) He was the favourite Chaplain of Robert, Earl of

Essex, and attended that nobleman on the scaffold, on the 25 February 1600-1, 43 Elizabeth. After the Earl was sentenced, he said, "One thing I beg of you, my Lords, that have free access to her Majesty's person, humbly to beseech her Majesty to grant me that, during the short time that I shall live, I may have the same preacher to comfort me that hath been with me since my troubles began, for as he that hath been long sick is more desirous of the physician that is best acquainted with the constitution of his body, so I most wish to have my comfort in spiritual medicine from him who hath been, and is, best acquainted with the inward griefs and secret afflictions of my soul." (*Criminal Trials*, vol. i, p. 365.) Upon the failure of the Dean of Norwich (Dr. Thomas Dove, afterwards Bishop of Peterborough), his own chaplain, Mr. Assheton, whose attendance he had requested, both at his first apprehension and on his conviction, was sent to him by the council. This man, who is described by a contemporary (Hearne's *Notes to Camden's Elizabeth*, vol. iii, p. 957) as "base, fearful and mercenary," by a formal show of zeal had gained a great ascendancy over the mind of Essex, who had himself, as Lord Orford expresses it, "a solemn tincture of religion," especially during the latter years of his life. In what manner Assheton was prepared for his task is not known, but the effect of his discourse with the earl was such, that, soon after the departure of the minister, he sent to Lord Thomas Howard, the Constable of the Tower, requesting him to entreat the Queen, that the Lord Keeper, the Lord Treasurer, the Lord Admiral and Sir Robert Cecil, might come to him in the Tower, as he was desirous to discharge his conscience and confess. (*Crim. Trials*, pp. 367-8.) On the 25 February, 1600-1, Abdias Assheton and two other divines who attended the earl, signed a paper, in which they distinctly announce that Essex confessed his sin, thanked God that his course was prevented, and desired that he might die privately. (*State Pap. Dom. Queen Eliz.*) In a letter from Chancellor Egerton, Buckhurst, Nottingham and Robert Cecil, to the constable of the Tower, the day before the execution, they say: "we pray you also let Mr. Warburton require Mr. Asheton, privately of himself to persuade him (Essex) to few words and patience, and that he do accompany him," (p. 375), which he did, and on the scaffold the earl requested his prayers, and that he would not leave him (pp. 376-7).

Mr. Jardine observes (*Crim. Trials*, vol. i, p. 370, 12mo, 1832), "that

in estimating the degree of credit to be given to the narrative of his conversation and conduct after his condemnation, we must bear in mind that we merely know so much on the subject as the queen and her council thought proper to make public. No friend of Essex, not even his countess or his mother, nor any other person who might have given an indifferent account of his behaviour, was admitted to him. On the other hand *the Divines were the mere tools of the Government*, and the four Lords of the Council would tell their own story."

There is nothing to prove that Mr. Assheton was not a tried and sincere friend of Essex. He had been the earl's private chaplain, and enjoyed his master's confidence long before his troubles came, so that when committed to the Tower, the earl's first and most earnest request was that he might be permitted to have the spiritual comforts and counsels of his own chaplain, a favour which he seems to have been afraid would hardly be granted. It is unlikely that Essex should have been deceived in a man so closely connected with him and his household, or that the court party should attempt to bribe and corrupt him. If he were, as Mr. Jardine asserts, a mere tool of the government, he, at least, met with neither reward nor promotion. It is true that the queen died shortly after the earl's execution, and James the first was not likely to advance an enemy of the nobleman for whom he had entertained a strong personal friendship. On the other hand Mr. Assheton, more than thirty years after the execution, mentions the earl in his Will in terms of great affection, and bequeaths the "Pocket Dial or Clock," the precious gift which he received from him the night before his execution, to the head of his own house at Middleton; see *Assheton's Journal*, pp. 102-4; and for a drawing and description of the Dial, see *Archæol.*, vol. xl, pt. ii, p. 344, *et seq.*, *Notes and Queries*, 4 s. ix, Jan. 6, 1872, p. 9. He died on the 8th and was buried on the 13th November, 1633, at Middleton, and he is erroneously stated in the Register Book to have attained the age of 75 years. (See *Notes and Queries*, 2 s. viii, 1859.

¹⁰ William Bourne, B.D., Fellow of St. John's College, Cambridge, said to have been born at Broadgate in Staffordshire, and a reformed member of a well descended Romanist family (Strype's *Annals*, vol. i, c. xxxv) when applying for ordination in 1584 he scrupled subscription to Whitgift's articles. He sought to be ordained by Chaderton, Bishop of Chester,

but without success, because he would not subscribe. He then waited upon Dr. Howland, Bishop of Peterborough and Master of St. John's College, Cambridge, but was equally unsuccessful. At last he was ordained by Dr. William Hughes, Bishop of St. Asaph, without subscription (Brook's *Lives of the Pur.* vol. iii, p. 514), and was thus enabled, no doubt conscientiously, to violate the rules of the Church and to ignore the law of the land. It has been stated, probably on insufficient evidence, that Bourne was invited to Manchester by Bishop Chaderton, as it is hardly likely that the Bishop should wish to introduce into his Diocese the man whom he had refused to ordain. The fact appears to have been that Chaderton and others, on the death of Archdeacon Mullins in 1591, had requested that Dr. William Perkins, or a divine of his popular talents and principles, he being a strong Episcopalian, might be sent from Cambridge to supply Mullins' fellowship in Manchester. (Dr. Hibbert Ware's *Hist. Coll. Ch.*, vol. i, p. 120, from Hollinworth.) But even this as regards the date is scarcely correct, unless Bourne came about that time as a Chaplain, as the King's letter to the Warden to elect Mr. W. Bourne a Fellow of the College, and also a royal grant to him of the reversion of the Wardenship, after the death of Dr. Dee, are both dated September 30, 1603. (*Cal. State Pap. Domestic*, Jac. I, p. 41.) Greswell, indeed states that he had been Chaplain (*Hist. Coll. Ch.*, p. 184), but I have not met with his name in that office amongst the chapter or other records. Mr. John Radclyffe deposed on 1 July, 1638, that Mr. Bourne had been a Fellow "thirty years and upwards." (*Lanc. MSS.* vol. xli, p. 167.) And in 1604 the Bishop was informed that Mr. Bourne, "Fellow of the College," had not administered the sacraments "sithence his coming to Manchester." (*Ibid.* p. 169.) On the 18 August, 1604, a grant of the Rectory of Braxted Magna, in Essex, which had been made to him, was revoked and Dr. Thomas Blague presented. (*State Pap. Domestic*, Jac. I, p. 143.) In this year he was summoned before the Bishop of Chester for Nonconformity, and admonished (*Lanc. MSS.* vol. xxii, p. 176); 15 December, 1609, he was again cited before the Bishop (*Ibid.* p. 126); 7 March, 1609-10, Richard Murray, D.D., had a grant of the Wardenship, and on the 11 March, the Fellows were "commanded to admit him" to the dignity, notwithstanding former letters in favour of Mr. W. Bourne (*Dom.* Jac. I, pp. 497, 498), and on the 7 April, 1609, a warrant was granted to pay Mr. Bourne 100 marks of the king's

free gift (*Ibid.*, p. 502.) Nor was this the only compensation he received for the loss of the wardenship. Murray settled upon him 30*l.* a year for life out of his share of the tithes of the parish of Manchester, in which simoniacal contract Bourne saw nothing wrong, although in after years Laud denounced the transaction as illegal and perilously approaching to direct fraud. (*Chetham Evid.*) Hollinworth, his contemporary, has left a vivid description of his style of preaching and general proceedings in Manchester. He seems to have been, in almost every respect, a Presbyterian, and to have opposed bishops and kings with equal vigour, and it is an indication of the miserable spirit of the times that the influence of the bishops was so small with the people that they were unable to restrain popular clerical favourites, however roughly insubordinate or vulgarly schismatical. Hollinworth has recorded, certainly not deprecatingly, that "in little, or nothing, he dissented from the discipline used in Scotland; but vehemently propagated it" (p. 104); at the same time the partisan biographer adds, "in a private, prudent and peaceable way" (p. 105), which is the "way" said to be pursued by the Jesuits, although Mr. Bourne was "zealous against every error, especially against Papistry," and it may be feared sadly vindictive against the whole Vatican fraternity. He was called "one of the Black Preachers" of Manchester, owing to his fanatical dislike and total disuse of the surplice. He was suspended by Richard, Archbishop of York, in 1633, and three years previously the ruinous condition of the choir, the omission of the sacraments, the suspension of ritual, the neglect of the parishioners, and other grievances, had all come under the strong censure of his diocesan, but he refused to recognize his jurisdiction, evaded his injunctions, and disdained his principles. (*Lanc. MSS.*, vol. xxii, p. 132-4.) There can be little doubt that hard measures were sometimes adopted by the bishops towards these malcontents, but it may be admitted that the sturdy old Puritan, seeking to crush everything opposed to his own absolutism, was not always a fair subject for leniency or forbearance. Sometimes, however, a "proud prelate" administered "a Pleasant Purge for a Puritan" when other physic might have answered better. As might have been expected, Bourne was a zealous Parliamentarian, and in 1642, when Lord Strange besieged Manchester, Colonel Rosworm says, "the aged and grave Minister, Bourne, was lifted up from the gates of death, and raised in spirit to promote the opposition of the Siege, and Prayers, Sermons and

Singing of Psalms prevailed even in Taverns and Inns in aid of the Republican cause" (Ormerod's *Civil War Tracts*, p. 120). Hollinworth names that Bourne married "a kinswoman of the Cecils." A marriage license was granted at Chester, and addressed to Mr. Hankinson, curate of Lathom chapel, to marry Wm. Bourne, S.T.B., Verbi Dei apud Manchester, Predicator, and Mrs. Mary Welbye of Lathom house, spinster, dated October 1, 1608 (*Marr. Lic. Book*, Chester), but her connection with Lady Derby, who was granddaughter of Lord Burghley, has not been discovered. He was buried in the Collegiate church, after a stormy life, on the 26th August, 1643, aged about 83 years. He had a large family. Abridged from *Fasti Mancun. Lanc. MSS.*, vol. xli.

¹¹ Peter Shaw, Mr. Bourne's ally in the Collegiate church, is probably the individual here named. He was the son of the Rev. Peter Shaw, D.D., rector of Bury, and prebendary of Durham, and a relative of Bishop Pilkington (Cooper's *Athen. Cantab.*). He was educated at Trinity Hall and Magdalen College, Cambridge, where he became B.A. and M.A. He was a kinsman, but probably not brother-in-law, of Mr. Robert Heywood of Heywood, "an excellent poet" (*Iter. Lancaster. Pedigree*, p. 22), whose poems have been edited by Mr. Crossley for the Chetham society (vol. lxxvi). He married Frances, daughter of Robert Dukenfield of Dukenfield, Esq., and became the brother-in-law of James Assheton of Chaderton, Esq. (see note 3). (*Piccoppe's MS.*, Ped., Cheth. Libr.) He was one of the chaplains of the Collegiate church of Manchester in, and probably before, the year 1629. In 1633 he was elected fellow of the college (*Chapt. Reg.*), and in 1637 Mr., afterwards Colonel, Raphe Assheton presented him to the rectory of Radcliffe. Mr. Shaw was indebted for his promotion in the Collegiate Church to Sir Richard Murray, Bart., the warden, and he, as well as his patron, formed a strong prejudice against Mr. Richard Johnson, the learned and excellent fellow of the church, whose disinterested views he unjustly misrepresented, and alleged specific, but trivial, charges against him before the privy council. Johnson, writing in his pleasant mood, to Humphrey Chetham at Clayton in 1634, speaks of "the Reverend Peter's Certificate and Defamations," and adds, "Peter is in truth *Diabolus fratrum*, and accuses us of many things." At one time Archbishop Laud, incongruously enough, was disposed to favour him, but seems to have found out that he was a feeble churchman, a courtier and a time-server,

and not very unlike "Mr.-Facing-both-ways," of the matchless allegorist of that century. In one of Johnson's letters, addressed to Humphrey Chetham from London in 1635, whilst before the council on the subject of a new charter for the Collegiate church, he observes: "the Warden, Mr. Shaw and the Nonconformists have been my only enemies, and a hundred men will prove that the principal cause of my dislike (of Shaw) is not as he pretended on account of *his* Conformity (God save the mark!) but because of his Obsanitie and Paradoxes — that God punisheth in heaven, and the like — for which he had been sharply censured." He is named as a "Sufferer" by Walker, but his losses are not stated. (*Lanc. MSS.*, vol. xli, pp. 212, 213; *Fasti Mancun*; Cooper's *Athen Cantab.*, vol. ii, p. 493; *Chetham Miscell.*, vol. v, notes, p. 15.)

¹² Raphe Assheton] here named, is doubtless the only son of Sir Richard Assheton of Middleton, by his second wife Mary, daughter of Robert Holt of Ashworth Hall, Esq., and the widow of Thomas Greenhalgh of Brandlesome, Esq. (*Lanc. MSS.*, vol. iii, p. 233.) He was baptized at Middleton, January 18, 1595-6 (*Reg. Bk.*), which agrees with the age here assigned to him. He is described in his father's Will, dated 1617, as "Master of Arts," and his friend Langley had probably taken a similar degree at that time, both of them being about 22.

Raphe Assheton was the ancestor of the Asshetons of Kirkby in Cleveland, in the county of York (see *Assheton's Journal*, p. 71). There is in Halesworth Church, in the county of Suffolk, a Monument surrounded by sundry shields, charged with armorial bearings, and having the following Inscription:

"M. S.

Richard Assheton borne y^e 26th of July 1622 sonne and heire to Raphe Assheton of Kirkby in the Co. of Yorke (Sonn of Sir Richard Assheton of Middleton in the Countie of Lancaster Knt) and Katherin wife to the said Raphe (daughter of William Brereton of Asheley in the Co. of Chester Esq^{re}) lately Fellow Coffoner in y^e pious and learned Society of Sidney Sussex Colledge in Cambridge, where his Course of Life was such that it gained the love of all and deserved the Imitation of the best; rendered up his life to y^e Almightye

att y^e house of his worthy and louing kins-
man James Assheton, Bachelor of Divinity
and Rector of this Church, May 28th 1641
and his body to be here interred, under his
Tomb - stone, in this Chancell, in hope of a
Joyfull Resurrection.

Motto to the Arms — In Domino Confido."

(*Lanc. MSS.*, vol. xxxi, p. 113.)

¹³ For some account of Mr. Richard Halliwell, the landlord of the Bull's Head Inn, and an extensive vintner in Manchester, see Nicholas Assheton's *Journal*, p. 110, note 3. This was the tavern or hostelry where the Royalists "most did congregate" during the civil war, and it was the house of call of Humphrey Chetham and others of his family. Richard Halliwell, his father, was younger brother of James Halliwell of Ealees, Gent., and was buried at Rochdale 11 June, 1595, being entered in the Register of Burials "Mr. Richard Halliwell"; and his son, "Richard Halliwell of Manchester," is named in the inventory of debts owing to his uncle, James Halliwell of Ealees, in 1598 (*Pike House Evid.*)

¹⁴ See note 12 above.

¹⁵ Nihil facilius quam lacrymas marescere. Quint. (Editis. Lemaire), vol. ii, p. 417. C.

¹⁶ It is not improbable that the copy of the curious medical work, full of learning, wit, and puerility, referred to by Langley, and which had been carefully read by him, is now in the Chetham library, having passed, with other similar works, from Robert Syddale, a Manchester physician of the seventeenth century, to Dr. Byrom, and which now forms a part of his library. It is a thick *MS.* volume, in small 4to, beautifully written, by an English scribe, on vellum, about the early part of the sixteenth century. It is bound in wood, covered with embossed leather, and the original clasps gone.

Another copy of the same work, in 8vo, printed at Paris in the year 1625, is also in the Byrom library, having the following title page: "Schola Salernitana, hoc est De Valetvdine Tvendâ, opus nova methodo instrvctvm infinitis versibus auctum Commentariis Villanouani, Curionis, Crellii et Costansoni Illustratum. Adjectæ svnt animaduerciones et

copiosæ Renati Moreav Doctoris Medici Parisiensis." Dedicated to Cardinal Richelieu.

The famous Medical College of Salerno in Italy was founded by Charles the Great in the year 802, and a history of its learned professors and philosophers is given in the *Bibliotheca Scriptorum Medicorum*, by J. J. Mangetus, M.D., p. 210, folio, Geneva 1731. The author of the poems of the School of Salerne is thus named: Georgius Schenkus in bibliotheca medica notat Arnaldū Villanovanum opus poeticum *de bona Valetudine conservanda* commentariis suis enarrauisse et nomine scholæ totius Salernitanæ, vero auctore dissimulato inscripsisse. Auctorem vero libri facit Joannem de Mediolano Medicum et versificatorem suo tempore insignem qui universum medicinæ florem unanimi Salernitanæ Scholæ approbatione ad Anglorum regem versibus circiter mille ducentis triginta nonem conscripsit; quorum tertia pars vix ab Arnaldo in lucem emissâ sit, integrum autem opus manuscriptum in Bibliotheca Schenkiana asseruetur. *Prolegom. in Scholam Salernitanam*, cap. iii, p. 15.

An edition of *The Englishman's Doctor, or the School of Salerne*, was published in 1651. Langley's reference to the work seems to be general.

¹⁷ Thomas Mynshull of Manchester, apothecary, was the third son of Richard Mynshull of Wisteaſton, Whiston, or Weston in Cheshire (Ormerod's *Chesh.*, vol. iii, p. 156, Dugdale's *Visit. of Lanc.*), and settled in Manchester in or about 1635, and was probably connected through his mother, a daughter of Nicholas Goldsmith, with the wealthy and influential mercantile families of Nugent, Mosley, Tipping and Chetham. He was the constant medical attendant of Humphrey Chetham. He was one of the first governors of the hospital and library named in the will of that good man, dated 16 December 1651, and he attended the first meeting of the body, on the 6th December 1653, when he was appointed the first treasurer of the charities (*Governor's Minute Book*). In 1644 he had purchased Chorlton Hall, where his descendants continued to reside in the rank of gentry until the latter part of the last century. (*Found. of Manchester*, vol. ii, pp. 299-300.) On the 2 August, 1695, in a Chancery suit between Edward and George Chetham, gent. (sons of Edward Chetham of Smedley, Esq.), Thomas Mynshull of Chorlton Hall, the elder, aged 81 years, deposed that his son Thomas Mynshull, jun., was an executor of Edward Chetham of Smedley, Esq., and that he (Mynshull, senr.) had long been intimately acquainted with the various

members of the Chetham family and knew their affairs — that he very well knew Mr. Humphrey Chetham of Clayton, had long been on friendly terms with him and was with him in his last sickness — that Mr. Edward Chetham of Smedley bought lands with the money his uncle Humphrey left him — that on returning from London he married the daughter of Robert Wilson of Smedley — his son Edward followed no business or profession to enable him to be a joint purchaser of lands, as he pretended, with his late father, &c. Humphrey Chetham the Founder in a cancelled Will dated 26 September, 1642, gives legacies to various friends, and amongst others to “Anne wife of Mr. Thomas Mynshull of Manchester 5*l*.”, the said Mr. Mynshull being a witness of the execution of the Will. (*Dr. Fleming's MS.*, vol. ii; *Chetham Evid.*) Thomas Mynshull was buried at the Collegiate Church, Manchester, 22 December 1698, and Anne his wife, daughter of James Lightbowne, merchant, on the 24 December, 1669. Mr. J. Fitchett Marsh has ably shown that Palmer, the Manchester antiquary, failed to prove his statement that Milton's third wife was a grand-daughter of Mr. Thomas Mynshull, the Manchester apothecary. *Cheth. Miscell.*, vol. i, app. p. 44, postscript.)

¹⁸ Probably a Vintner at Oxford.

¹⁹ This puts us in mind of Dr. Ratty's *Spiritual Diary*, “Twelfth month 1753, *An Hypochondriac obnubilation from wind and indigestion.*” “*Swinish at dinner and repast.* Mechanically and sinfully dogged.” C.

²⁰ The classics.

